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## BIOGRAPHY.

(From the London Evangelical Magazine.)

### SKETCH OF THE CHARACTER OF THE LATE MR. THOMAS HAWKES, OF PICCADILLY, LONDON.

THE following brief memorial of a worthy and liberal man is taken from a sermon, preached on occasion of the death of Mr. Hawkes, at Orange Street Chapel, December 24, 1809, by the Rev. John Townsend. This sermon is printed but not published, being circulated only among the friends of the deceased: we are permitted, however, to insert in this work that part of it which relates to the "character, experience, and closing scene" of Mr. Hawkes.

The preacher takes for his text, Matt. xxiv. 44. *Therefore, be ye also ready; for in such an hour as ye think not, the Son of man cometh.* In these striking words Mr. T. observes, That we have, 1st, A part of the character of Christ, he is *the Son of man.* 2dly, An important event stated, *the Son of man cometh.* 3dly, The uncertainty of the period when this event shall take place, *ye know neither the day nor the hour.* 4thly, An appropriate and impressive inference deduced from the whole, *therefore be ye also ready.* Having illustrated each of these parts of the text, Mr. Townsend proceeds to direct the attention of his hearers to the character of his departed friend; on which he expresses himself thus:

If what I have to say on this part of the subject resulted only from my own knowledge, and from my own feelings, it might be suspected, that in drawing his portrait I was governed by the partiality which friendship insensibly induces; but I am addressing some in this congregation who knew him much longer, if not more intimately, than I did; and I know you are of opinion that it is scarcely possible to speak too highly of his general character. You have been near observers of his temper and conduct, and can bear honorable testimony to the energy of that grace which was in him, and also to the abundance of that fruit which it yielded, scarce a single day passing over his head that was not marked by some "work of faith and labor of love."

The first point of view in which we shall consider him, is that of a *Tradesman*. He had been well educated for this department of life by the manner and spirit in which he had conducted himself as a servant; for, whilst in that capacity, he was remarkably active and industrious, always economical in the use of his time (generally making seven days in a week) and extremely frugal in his expenditure. When he began the world for himself, it was not under those auspicious circumstances which fall to the lot of some young men, who in addition to a business already formed, have ample supplies to conduct it with ease and success. But whatever he lacked, in point either of connexions or property, was abundantly supplied by his uniform endeavor to oblige, joined with unremitting prudence and activity; and aided by the economy and active services of his invaluable partner in life, of whom I feel no scruple in saying (without any disparagement to the many excellent females I am addressing) that she was one of the most industrious, benevolent, and pious women of our day.

For some time he had difficulties to struggle against; but he soon began to surmount them; and in a very few years the Lord so blessed the work of his hands that he became exposed to a new danger, that of being carried away by the deceitful allurements of prosperity: but here also the Lord assisted him, and enabled him to set his face as a flint, and hazard the sacrifice of his temporal advantage to the testimony and approbation of his conscience. His business introduced him not only to the first nobility of the land, but also to the princes of the blood; some of whom once accustomed themselves to see and consult with their tradesmen on the Lord's Day morning. This evil practice he resolutely withstood, and refused to attend; yet, he did it in such a way as to avoid giving offence.* In short, he acted as an independent, just, and disinterested man towards his superiors. Towards his equals he was affable and obliging, and ready to render them advice and assistance proportioned to his ability. As a master, he was humane and liberal: he thought the laborer worthy of his hire. I have before me to day those who can reflect upon twenty, twenty-five, yea, some of you more than thirty years connexion with him; and the unfeigned tears I have seen you shed for the loss of your late employer, demonstrate that you have lost a friend as well as a master, and speak louder than any encomiums I can utter.

* I remember well his telling me, that he was once sent for on the Lord's Day morning, to attend on a person of high rank, just as he was setting off to worship God. He expressed his surprise to the groom, asked him if he knew what day it was, and intimated that the message must certainly refer to the next day. The groom assured him that was not the case; but that his master must see him immediately. He then desired the groom to present his duty to his Royal Highness, and inform him that he always made a point of attending the worship of God on that day; but that he would wait upon his Royal Highness early the next morning; and, to the honor of the Prince, he received him with his usual civility.

We look at him as a *Relative*. How many I am addressing this morning, who have to bless God for him under this character! Though you were the children of other parents, and to all appearance destined to live in places remote from the metropolis and each other, he gathered you around him, considered you in the light of children, and placed you in situations and circumstances which tended to your comfort and prosperity. He sweetened the cares and duties of your station with the cheerful smile of approbation, and the tokens of his friendship and liberality. As he prospered, he studied to promote your prosperity; and when Providence permitted him no longer to abide among you, to smooth the thorny path of life with his counsel and his company, he scattered among you the fruits of his honest, persevering, and successful industry. I most sincerely sympathize with you all; because I know that, in your departed relative, you have lost a guide, a friend, and a father: but make his God your God, his faith and experience yours, make that Jesus, in whom he trusted for salvation and eternal life, your Savior and your all, and you shall join his company in those realms of purity and bliss to which he is gone!

When I recollect the spirit and conduct of our departed friend in the domestic circle, and contrast them with those of some other professors, how marked is the difference! To their wives they are churls, to their relatives they are tyrants, and to their servants they are oppressors. They do prosper in the world; but they hold all that the bounty of Heaven has lavished upon them with such a covetous grasp, that their nearest and most indigent and afflicted relatives, nay, even their own children, cannot extort from them the smallest token of liberality.

Again: let us look at our departed friend as a *Christian*. There is reason to think that he was very early acquainted with the truth and power of that religion, in the belief of which his heart felt the true influence of sanctification, and by the rich consolations of which he was abundantly supported in the near prospect of death and eternity. He was by education and habit a churchman; and, of course, he not only attached himself to that communion, but when he could not find what he esteemed to be the pure Gospel in sermons preached at church, he frequented such chapels as had a near resemblance in their worship to the practice of the establishment. His attendance was chiefly divided between Tottenham Court Chapel and the Lock Chapel (more frequently the latter) till he became connected with Orange Street Chapel.

But the place of his attendance is altogether unimportant, compared with the great question of how he lived and how he died. We know, by the evidence of incontrovertible facts, that there may be a long and a regular attendance upon the soundest and most impressive evangelical ministry, connected with great knowledge, ardent zeal, shining gifts, and unbounded liberality, where the life and power of religion, and the personal exem-

plification of its purity, may all be wanting. He was not a professor of this description; he was a genuine Christian. He had a sound judgment as to what was truth; he felt the power of that truth upon his heart and conscience, and incessantly aimed to adorn the doctrine of God our Savior, by abounding in all the fruits of holiness. He walked in his family as one that feared God, as one that loved the souls of those who were round about him, as one who was determined to "show piety at home."*

Such was the influence of religion upon his mind that he was humble without the affectation of humility, he was firm without being obstinate, he was cheerful without levity, he was serious without being either melancholy or morose; and, in his attention to the cause of God and the poor, he was liberal without being either ostentatious or imprudent. What is peculiarly worthy of notice is, that his liberality was of the most extensive and diffusive kind, it was free from all that partiality and narrow-mindedness which discover themselves in too many wealthy Christians. The free-will offerings of his pious benevolence were not made to names, to forms, or to party; his soul was as free from bigotry as it was from deceit and hypocrisy. It was to the cause of God, and the interests of religion in general, that he consecrated his beneficience. He listened to the calls of humanity and religion wheresoever their voice was to be heard; the streams of his kindness flowed into every department of the Christian sanctuary. He did not stand disputing with himself whether he should assist the church, the chapel, or the meeting; as far as he could do it with a good conscience, he assisted them all; and embraced as brethren all who belonged to them, provided they were sound in the faith, and lived in holiness. If the pure Gospel of Jesus might be more extensively spread, if the interests of genuine religion could be advanced, if human misery were to be alleviated, you might reckon upon his aid. He was deeply impressed with a sense of his obligation to God: he did not esteem the gold or the silver his own; he considered himself as a steward, and his heart was expanded and warmed in the best of causes. He knew well that real misery and vital godliness belonged not exclusively to any party; and therefore, wherever he found these, he recognized them, and seemed desirous of imbibing the spirit and imitating the example of the good Samaritan. He observed the aspect of the times in which he lived; and rejoiced to see Christians of different classes foregoing their prejudices, and uniting with heart and hand to do good to the souls of their fellow-men. He was not satisfied with looking on, or expressing a cold and reluctant approbation of their good intentions; but, knowing that God works by means, he assisted to provide them, and thereby stimulate to yet wider and more energetic operations.

There are but few, if any, institutions intimately connected with the diffusion of religious truth and the salvation of souls,

* 1 Tim. v. 4.

to which he was not a cheerful contributor. It is now well known that, in the most private manner, he presented 1000*l.* to the Missionary Society only a few days before his death; nor was the name of the donor divulged till he was beyond the reach of human blame or praise. It is surmised by his friends, that if he had lived but a few days longer, some other useful and important institutions would have received proofs of his liberality. Few men ever felt or enjoyed the luxury of doing good more than he did.

But I must close with a word or two concerning our friend's dismission from the body. Having, from an early period of life, known the Savior, experienced the power of his grace, and walked in the way of his commandments, he was enabled for many years to contemplate the approach of death without anxiety, though the subject of complicated and long continued disease, and often apparently within a step of the grave. That religion, which had been the solace and support of his mind during this trying season, did not fail him in his last hours; it produced a settled tranquility of mind, a cheerful resignation to the will of his heavenly Father. The night preceding his departure, he experienced great difficulty of respiration; but there were no symptoms which indicated speedy dissolution. He appeared to enjoy great inward peace, expressed an entire confidence in God, and said to the person attending upon him, that he hoped the Lord would preserve him from all murmuring and impatience. He had a very indifferent night; but rose on the Lord's Day morning much as usual, and came down to family-worship; which was conducted by his friend Dr. Hawker, who was spending a few days with him. After making some arrangements concerning the different parts of the family going to worship, he retired to his own room while breakfast was preparing. A noise (something like a person falling) was almost immediately heard in the chamber which was over the room where the family were just sitting down. A servant at the same instant went up stairs, and called Mr. Hawkes; but no answer being returned, and the door being fastened, she came down again, and mentioned it. This exciting alarm, Mr. Walker and Dr. Hawker both went up stairs. Mr. W. forced open the door; and, to their great astonishment and distress, they found him lifeless at the bed-side. The position in which he was found, plainly indicated that he had expired either in the act of kneeling down to private prayer, or while actually engaged in it. When raised up by his afflicted friend and relative, his countenance appeared entirely undisturbed; and presented an unusually pleasant smile, rather than any symptom of pain. Thus, instead of coming on that Lord's Day morning to this house of prayer, and approaching the table of the Lord with his Christian friends, he was suddenly taken to a heavenly banquet above, and began a Sabbath which shall never end. His departure from this to a better world was at once

so sudden and imperceptible, that it resembled being translated more than dying. He could hardly be said to pass *through* the dark valley of the shadow of Death, he rather stepped *over it*. Sudden death was to him, doubtless, sudden glory :—

'His prayer scarce ended ere his praise begun !'

We conclude this sketch of Mr. Hawkes's character with the following List of his Charity-Legacies, which will long remain a noble monument of his catholicism and his benevolence :—

## CHARITY-LEGACIES.*

| | Dolls. | Cts. |
|---|---|---|
| To the London Missionary Society - - - - | 7,111 | 11 |
| Missionary Society for Africa and the East - - | 2,666 | 66 |
| Poor pious Clergy in the country - - - | 2,666 | 66 |
| Decayed ministers in Lady Huntingdon's connexion | 1,333 | 33 |
| Society for propagating Religious Knowledge among the Poor - - - - - - - - - | 444 | 44 |
| A Society in the West of England - - - | 4,000 | 00 |
| A Society in the North of England - - - | 4,000 | 00 |
| Cheshunt College - - - - - - | 3,555 | 55 |
| Hoxton Academy - - - - - - | 1,333 | 33 |
| British and Foreign Bible Society - - - | 3,555 | 55 |
| Naval and Military Bible Society - - - | 1,333 | 33 |
| Sunday School Society - - - - - | 888 | 88 |
| Sick man's Friend Society, - - - - | 1,333 | 33 |
| Strangers Friend Society - - - - - | 888 | 88 |
| London Penitentiary (Pentonville,) - - - | 2,666 | 66 |
| Plymouth Penitentiary, - - - - - | 888 | 88 |
| Lock Hospital, - - - - - - | 2,222 | 22 |
| Lock Asylum, - - - - - - | 2,222 | 22 |
| New Rupture Society, - - - - - | 1,333 | 33 |
| Trustees for the Poor in Bromsgrove, in Worcestershire, - - - - - - - - | 3,555 | 55 |
| All debts owing on account of the New Chapels, at Stourbridge, and Wordesley, computed at about | 3,777 | 77 |
| | $51,777 | 68 |
| Add 1000*l.* sterling given to the London Missionary Society, a few days before the death of Mr. Hawkes. | 4,444 | 44 |
| | $56,222 | 12 |

* For the convenience of our readers, we have reduced the money and stock, left by Mr. Hawkes for charitable purposes, into the currency of the United States. From the great liberality of this gentleman, it will easily be conceived, that he must have made many large donations to similar objects during his life. *Ed. Pan.*

# RELIGIOUS COMMUNICATIONS.

## ON THE MEANS OF SALVATION.

ONE opinion, which is considerably prevalent among Christians, is, that mankind are required to "be active in the use of means to accomplish ends, in the matter of their salvation, under such circumstances," that it is still uncertain whether they will be saved, if the means be used. To this opinion, countenance is evidently given, by a writer, whose signature is TYRO, in a communication, on the subject of means, in the 10th and 11th Numbers of the 2d Volume of the Adviser. It is true, this writer has not directly asserted, but much of his reasoning obviously implies, that this opinion is correct. He tells us, that "mankind cultivate the earth upon uncertainties, in regard to the success of their labors;" and that, "in like manner, the sick call a physician, and use his prescriptions;" which, though certainly true, does not appear to be any thing to his purpose, unless there be a like uncertainty, whether means, which God requires men to use, to obtain salvation, shall secure the end, if used. Indeed, from his own reasoning, under his first argument, he concludes, expressly, "that, in whatever circumstances mankind may be placed, or whatever objects they may have in view,—there is no infallible connection between any means in their power to use, and the attainment of *any* proposed end." And, as if he would effectually guard against being understood as excepting the means to be used to obtain salvation, he immediately adds, "that the uncertainty, which attends the use of means does not make it immaterial how creatures act, or what they do, *in regard to their salvation.*" Accordingly, he goes on to show the importance and necessity of means, to obtain salvation, evidently admitting, all along, that it is uncertain whether the end will be secured, even if the means be used. Indeed, he does not even make it a question, whether there is any uncertainty in this case, any more than whether there is uncertainty, as to the success of means, in the common affairs of life. When sinners plead, "that it is of no consequence to them to be attentive to those means, which God has appointed to effect the salvation of men, *since there is no certainty of their being successful,*" he does not think of denying the alleged fact, on which the objection is grounded. He does not tell them, that, if the means be attend to, according to divine direction, there *is* a "certainty of their being successful;" but, admitting that there is no certainty, he barely shows that means are still important, and, therefore, that the objection is groundless. Hence, it appears evident, that he meant to admit, that the opinion is correct, that men are required to use means to obtain salvation, under such cir-

cumstances, that, if they do use them, it is still uncertain whether they will be saved.

But, is this opinion really supported by the word of God? This, it is apprehended is a question which deserves a serious and candid attention. Before it is directly answered, however, it may be suitable to remark, that the truth of Tyro's general proposition, is not called in question. But, it is appehended the truth of it should have been shown entirely from other considerations, than that of any uncertainty as to the success of the means of salvation, which God requires men to use. Paul had occasion to use means, and to direct others to use means, for the preservation of those, who were in the ship with him, "under such circumstances as were calculated to teach him his absolute dependence;" though, having a divine assurance, of the preservation of all who were in the ship, there could be no uncertainty, as to final success. Nor is it intended to be suggested, that, if the supposed uncertainty did really exist, means would not be important, or that sinners could have no encouragement to use them. As it is important, that means should be used for the preservation of life, and there is great encouragement to use them, though there is no certainty that they will be successful; so it might be very important to use means to obtain salvation, and there might be great encouragement to use them, even though it were left very uncertain, whether all who used them, as directed, would be saved. But, the question is, do the scriptures teach us, that there is really any such uncertainty?

In attempting to answer this enquiry, it appears important to ascertain what means God does require men to use, with reference to their salvation. On this point, there is a passage in Paul's defence before Agrippa, which is peculiarly full of instruction. Having declared how Jesus appeared unto him, and called him to the Apostleship, sending him unto the people, and to the Gentiles, "to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they might receive forgiveness of sins, and inheritance among them that are sanctified," the Apostle adds, "Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision; but showed, first unto them of Damascus, and at Jerusalem, and through all the coasts of Judea, and then to the Gentiles, *that they should repent, and turn to God, and do works meet for repentance.*" Paul preached, in obedience to the heavenly vision, and taught men what means God required them to use, if they would obtain salvation. And, what he taught them was, "*that they should repent, and turn to God, and do works meet for repentance.*" When the Philippian jailor inquired of the same Apostle, what he should do to be saved, his answer, in different words, but of similar import, was, "Believe on the Lord Jesus Christ." The means, then, which Paul, under the guidance of the divine Spirit, directed men to use, that they might obtain salvation, were summarily comprised in *repentance towards God, faith in our Lord Jesus Christ,* and *works meet for repentance.* These means all in-

volve holy affection. True faith is a cordial receiving of Christ, as an all-sufficient Savior, on the terms of the gospel. Repentance is self-loathing, on account of sin, as an evil and bitter thing, flowing from love to God, and involving desires to forsake every false way. And works meet for repentance, are such works as become real penitents. Such were the means, which Paul urged men to use, that they might be saved, wherever he preached; at Damascus, at Jerusalem, throughout all the coasts of Judea, and among the Gentiles. Nor was this peculiar to Paul. It was common to all, whom God sent to show unto men the way of salvation, whether under the Mosaic or the Christian dispensation. The language of God, by his prophets, was, "Wash you, make you clean, put away the evil of your doings from before mine eyes, cease to do evil, learn to do well." "Turn ye even to me, with all your heart, and with fasting, and with weeping, and with mourning; and rend your heart, and not your garments, and turn unto the Lord your God." "What doth the Lord thy God require of thee, but to do justly, to love mercy, and to walk humbly with thy God?" When John came to prepare the way of the Lord, his preaching was, "Repent; for the kingdom of heaven is at hand. Bring forth fruits meet for repentance." Christ, himself, began his ministry, saying, "Repent." And, when he sent his disciples to preach, in his name, while he was yet in the world, "they went out and preached, that men should repent." And, after his assension, when the gospel scheme was more clearly unfolded, they still held the same language, saying, "Repent, and be baptized, in the name of Jesus Christ, for the remission of sins. Repent, and be converted, that your sins may be blotted out." Such is the uniform language of the Bible, when it teaches men what they shold do "to accomplish ends, in the matter of their salvation." It directs them to nothing, but what is to be done in the exercise of love, repentance, and faith.

This view of the means, which men are required to use, that they may obtain salvation, appears to agree with the opinion of the Westminster Assembly of Divines, on this subject. They tell us that, "To escape the wrath and curse of God, due to us for sin, God requireth of us faith in Jesus Christ, repentance unto life, with a diligent use of all outward means, whereby Christ communicateth to us the benefits of redemption." These outward and ordinary means, a diligent use of which is required, they say, are Christ's "ordinances, especially the word, sacraments, and prayer." But, how are these to be used? Certainly, in the exercise of holy affection; with repentance, and faith, and love. "That the word may become effectual to salvation, we must attend thereunto with diligence, preparation, and prayer; receive it with *faith* and *love;* lay it up in our hearts, and *practise it* in our lives." The sacraments, too, are benfiecial, "only by the blessing of Christ, and the working of his spirit, in them that *by faith receive them.*" And "prayer is an offering up of our desires to God,

for things agreeable to his will, in the name of Christ, with confession of our sins, and thankful acknowledgement of his mercies." All this use of what are called *outward means*, then, if it be according to divine direction, must be in the exercise of holy affection.

Even Tyro, himself, in stating the means, which mankind are required to use, "to accomplish ends, in the matter of their salvation," has correctly confined himself to such as have now been brought into view. He says, "Those, who are solicitous to obtain salvation, are taught, that denying ungodliness, and worldly lusts, they should live soberly, righteously, and godly, in this present evil world." And again, "If they would be saved, they are required to live an holy life; to exercise repentance towards God, and faith in the Lord Jesus Christ; to pray without ceasing, and attend to all divine ordinances." It is true, he tells us, "If eternal life be the object in view, it is evident, that moral means must be faithfully and diligently used, *trusting in God to effect, by the agency of his Holy Spirit, a change in the disposition of the heart;*" which seems to imply, that "moral means must be faithfully and diligently used," *without* any holy affection, "trusting in God to" *produce* holy affection, "by the agency of his Holy Spirit." But, what these "moral means" are, he does not distinctly state; possibly, because, to state them, must be attended with great difficulty. If, by these "moral means," he intends "a holy life; repentance towards God, and faith in the Lord Jesus Christ," it might be difficult to show how these could be used, without holy affection already existing. But, if he meant something of a totally different nature; some means, which sinners must "diligently and faithfully use," without any holy affection, and with a view to having holy affection produced, he would, probably, find it very difficult to show what these means are, inasmuch as they are not prescribed in the word of God.

If a correct account has been given of the means, which God requires men to use, that they may obtain salvation, little need be said, to show, that there is no uncertainty, whether, if these means be used, they will be saved. No, the promise of the faithful and unchanging God has infallibly secured salvation to all, who truly use the means required. "He that believeth and is baptized, shall be saved." "He that believeth on the Son of God hath everlasting life, and shall never come into condemnation." Indeed, "God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed" his promise "by an oath; that, by two immutable things, in which it was impossible for God to lie," those "might have a strong consolation, who" flee "for refuge to the hope set before" them. How, then, can there possibly be any uncertainty, whether all will secure eternal salvation, who use the means of obtaining it, which God has appointed in his word?

Having answered the inquiry proposed, it may possibly be useful to close this communication with two or three deductions.

1. From the view, which has been given, of the means of salvation, we learn what is the import of the answer, which should always be given to the inquiry, What must I do to be saved? It is, "Believe on the Lord Jesus Christ. Repent, and turn to God, and do works meet for repentance." But, when this answer is given, sinners sometimes acknowledge, that they have no heart to repent; and still inquire, What shall we do? To this inquiry, however, the same answer must be returned. But the sinner still says, "I cannot repent; I have no heart unto it; and what shall I do?" The answer is still the same. "Repent, and turn to God, and do works meet for repentance." But, it may be asked, is there nothing, which you can direct the sinner to do, in impenitence; with such an heart as he has? The answer is, No, nothing. The scriptures do not require sinners to do any thing, in the exercise of enmity against God. All that is required, should be performed in the exercise of love. Without this, no real obedience can be rendered. For, "love is the fulfilling of the law." When sinners ask what they may do, *continuing impenitent*, to obtain salvation, they ask leave to continue in rebellion against the Lord, and yet beg to be assured, that they shall be saved. But no such leave, and no such assurance, is given them, in the word of God. The question, with every sinner, should be, What shall I do to be saved? And, to this question, the answer of the faithful disciple of the Lord Jesus is always ready. Let it be again repeated. It is, "Repent, and turn to God, and do works meet for repentance."

2. From the subject, it appears, that sinners have the greatest possible encouragement to use the means of salvation. Could the husbandman be assured, that, if he will carefully cultivate his land, and take suitable measures to secure his fields, he shall certainly be rewarded with an abundant harvest; or, could a man, very dangerously sick, be assured, that, by sending for a physician, and following his directions, he shall certainly recover his health; could any greater encouragement be given? But, in the case before us, those, who are even "dead in trespasses and sins," being condemned already, are directed to certain means, and are assured, that, if they use them, their salvation will be infallibly secured. If they will repent and believe the gospel, they shall certainly be saved. Is it possible, that any greater encouragement should be offered?—Hence,

3. We may learn, from this subject, the extreme unreasonableness, and inconsistency of sinners, in refusing to use the means of salvation, as directed. It is true, as Tyro says, mankind "cultivate the earth upon uncertainties, in regard to the success of their labours;" and, "in like manner the sick send for a physician, and use his prescriptions." And, though it is, in these cases, always uncertain, whether the means will be successful, any one, who should refuse, on that account, to use the means, would be generally adjudged very unreasonable, and foolish. Should the husbandman object to sowing his ground, because he had no assurance of a crop, it would be

thought sufficient to answer, that there is a probability, that if he sows, he will reap; whereas, if he neglects to sow, it is certain he will have nothing. But, in the case before us, there is no such uncertainty. "He that soweth to the Spirit, shall," assuredly, "of the Spirit, reap life everlasting." Should any one object, "that there are instances, in which" the means of salvation have been used without success, then, we may not only answer, that, were it even so, it might still be important to use them, as, in this way, some have secured salvation, and as "it cannot be said that living in sin and rebellion against God ever prepared any one for heaven;" but, the alleged fact may be directly and confidently denied. It is not possible that any such instance can be produced. How great, then, must be the unreasonableness and inconsistency of sinners, who use means to secure other objects, of comparitively small value, and, often, indeed, of no value, where there is no certainty, that they will be successful, and yet neglect the means of securing the salvation of their souls, though, if the means were used, success would be certain? Surely, "*the foolishness of fools is folly.*"

TROPHIMUS.

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## ADDRESS TO YOUNG PROFESSORS.

*The following address having lately been delivered by their Pastor to a number of young persons* [26], *who came forward and united themselves with a church of Christ in this State, is now submitted to the disposal of the Editors of the Adviser.*

My Dear Children, whom, I trust, I have begotten in Christ Jesus, through the gospel. Ye are a little flock, a feeble band. Ye have now, like a company of soldiers, swung your packs for an unknown march Ye have commenced your journey to the promised land. Ye have a dark and dreary wilderness before you, and which ye must pass, before ye can arrive at the good land. Many are the evils, enemies, temptations, and dangers, to which ye will be liable, in this your journey to the land of Canaan. Says Christ, "Behold I send you forth, as lambs among wolves." But "fear not little flock; for it is your father's good pleasure to give you the kingdom." Ye are enlisted into the best and most honourable service; and under the best of commanders, even Jesus Christ. Your chief captain is perfectly well acquainted with this route which ye have to travel. He has been over the same ground. "For we have not an high priest that cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." He is abundantly able to support his followers; and to shield them amidst their greatest dangers. He is the great watchman of Israel, who anciently led Joseph as a flock, from Egypt to the land of promise: And who in his own person, on Mount Calvary, put to flight, and vanquished all the legions of darkness, obtaining a complete victory over their prince and chief leader. He

possesses all that wisdom and prudence, which are profitable to direct; and all that love, kindness and compassion which are necessary to insure the safety and final happiness of all those who put their trust in him. "Blessed are they that make the Lord their trust." For the encouragement and consolation of his followers, he has given them assured promises of protection and safety in every situation. "Fear not, for I have redeemed thee, I have called thee by thy name, thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burnt; neither shall the flame kindle upon thee. For I am the Lord thy God, the holy one of Israel, thy Savior."

Thus, in order to your safe passage through the wilderness, and peaceful arrival at the promised inheritance, it only remains, that you cautiously tread in the steps, and faithfully observe the direction given by the great Captain of your salvation. Ye have a sure word of truth, as your compass, and guide in your passage, to which you will do well to give diligent heed as unto a light that shineth in a dark place. It will be of high importance to you that ye well understand this your guide. And to this end it may be necessary that ye improve the best means of which ye are possessed. But in seeking information to this purpose much wisdom and caution may be needful, in directing you where to apply for assistance: Seeing there are many by paths, and a numerous throng around you, one saying *this*, and another *that*, is the way. If ye shall hearken and attend to your guide, it will be a continual monitor to you, saying, "*this* is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left."

Constant, and unremitted application at the throne of grace will be of high importance to your progress. This is a divinely instituted mode of securing the blessings, and assistance, which we need from the divine hand. "Yet for this will I be enquired of by the house of Israel to do it for them" In proportion as ye shall decline from this duty, ye will loose sight of your great object, and leanness will attend your joys.

Places, and seasons for divine worship, and for receiving religious instruction, ought most sacredly to be observed by you. These are places and seasons of parade, and are designed for the instruction of your minds in the christian warfare, for marshalling you into order, and brightening your christian armour. If these be neglected, indifference will gradually grow upon you, darkness will overwhelm your minds, and ye will be easily led into by-paths, to the great injury of your profession, the bitterness of your souls, and the wounding of your Redeemer. Your former companions and associates in courses of wickedness, will doubtless think it strange that ye run not with them to the same excess of riot; and will solicit with eagerness, the continued enjoyment of your society in former habits. But it becomes you

to hearken diligently to the voice of wisdom, speaking to this purpose, "My son, if sinners entice thee, consent thou not." Yielding in one instance, in this way, may lay a foundation for future remorse, and bitter repentance. Ye are now setting yourselves forward, as a spectacle to the world, and to angels, and men. A city which is set on a hill cannot be hid. Your conduct will be a subject of examination before all descriptions of people; and if ye are faithful to your Redeemer, ye are to expect the derision and invectives of hypocrites and false professors; and the malignant scorn of the openly vicious. But these things must neither terrify nor make you afraid. Your great leader has endured all these things; but he endured the cross, despising the shame, and is set down on the right hand of the throne of God. Ye must not expect, that, by your pious walk, you will endear yourselves to a sinful world; nor that ye are, here, to receive your reward. This sinful world is not on terms of amity, and friendship with the kingdom of Christ; and your crown is reserved to another day. Your steps will all be watched with a very scrupulous eye; and the mantle of charity will rarely be extended to cover your defects. It will, therefore, be highly important, that ye walk circumspectly, and ponder well the paths of your feet.

In this your walk through life, ye are to represent Jesus Christ your great Redeemer. How interesting, then, that ye walk as he also walked, lest he be presented to the view of the world, in wrong colours. In this way he will receive a wounding in the house of his friends.

Ye need not think it strange, should you find vigorous exertions made, in some future day, not only to allure you from the path of duty, and to entice you into the pursuit of worldly pleasures; but also, to detatch you from the main body of Christians, to which ye are joined; and even to alienate your affections from those who are, now, nearer to you than brethren and sisters. The great adversary of souls, finds much advantage by dividing the flock; and his cause is not without many advocates in this life.

Ye will have to contend not only with the open, and violent opposition of the Amorite, and Moabite; but also, with the subtle intrigues, allurements, and temptations of the Midianite. How much, then, will you need to be equiped with the whole armour of God. And how much will ye need the particular guidance, and protection of your great leader.

Those of your own number may, hereafter, perhaps, abandon you, and commence your enemies. This has been frequently the case in times past; and of this the Apostle Paul particularly notified his brethren at Ephesus, saying, that of their ownselves should men arise, like grievous wolves, speaking perverse things to draw away disciples after them, and in that way devouring the flock. In this way, you may see great tribulation. But let none of these things turn you away from the faith. "Be ye steadfast, immoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

And now, my dearly beloved, "I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." Be ye of one mind, love one another, seek peace, walk as brethren; and "the God of love and peace, make you perfect to do his will, working in you that which is well-pleasing in his sight, thro' Jesus Christ, to whom be glory forever." Amen.

## ANECDOTE.

### THE INFIDEL DANCING MASTER.

A gentleman, who lives in one of the principal towns in New-England, and who was by profession an infidel, and in employment a Dancing Master, was a few months ago, suddenly and deeply impressed with religious truth. Having, as he thought, obtained an interest in the Redeemer before the evening for instructing his school in dancing returned, he went at the usual time to his school, declared to the scholars, that an entire change had taken place in his religious views, and, as he hoped, in the temper of his heart, and that he could no longer teach them how to *dance!*—He then kneeled down, prayed with them, and dismissed them in tears; and is now preparing for the Gospel ministry. Thus the tall oaks of Bashan must bow at the presence of of the Lord.

## REVIEW.

*The first settlement of New-England, A sermon, delivered in the south parish in Andover, April 5th.* 1810; *being the annual Fast in Massachusetts. By John Hubbard Church, A. M. Pastor of the church in Pelham N. H.—Sutton, Mass. Sewall Goodrich,* 1810. pp. 24, 12*mo.*

There is a fashion with regard to opinions and men, as there is with regard to dress and manners. There are periods, when particular sentiments obtain an almost universal reception, and particular characters acquire high and perhaps undisputed celebrity. For, at such a season, few, if any, have the hardihood to dissent from the general persuasion and to oppose the torrent of popular prejudice. Numbers, on the other hand, will unite theirs with the voice of the multitude, in extolling the virtues and in shouting the applause of those, on whom, were any to lead the way, they would be ready to lavish censure instead of praise, and revilings instead of encomiums.

It is often the fact, that death

does away the enmity and the reproaches, to which distinguished excellence was subjected, and that those become forward in their approbation and loud in their praise of departed worth, by whom it was, while living, regarded with malevolence and loaded with calumny. The grave frequently changes envy, dislike and invectives into seeming admiration and attachment, and warm panegyric.

———quatenus huc nefas!
Virtutem incolumem odimus;
Sublatam ex oculis quærimus invidi. . . . . HOR.

It has been not an uncommon occurrence, that those, who have been the objects of contempt and derision, of hatred and persecution to their contemporaries, have been revered and applauded and almost idolized by succeeding generations. It has also often been the fact, that by none higher esteem has been professed and warmer eulogies have been bestowed, than by the very men, who, if the subjects of their regard and praise could have revisited earth would have been their most rancorous foes.

The fathers of New-England furnish an obvious and striking exemplification of the preceding remarks. They were in the age, in which they lived, objects of general dislike and scorn, and obloquy. Towards their religion marked disdain was manifested and upon it epithets of contempt were lavished. Their names were cast out as evil and their characters were vilified by every opprobrious appellation. They were indeed regarded with deep malignity and were harrassed by unrelenting persecution. For, while the contempt and derision of the world were incurred, the arm of power was raised to crush them. And such was the malice, which rankled in the bosoms of their enemies, and such was the rigour, with which every injury, to which they were exposed, was inflicted, that they were driven, as their last resort, to seek, in the wilds of America, a refuge from the corruptions of the world, and tranquility in their adherence to the pure religion of the gospel. But they belonged to that glorious body, "of whom the world was not worthy," and, reviled and persecuted as they once were, posterity has done justice to their memory. The lapse of almost two centuries has buried in oblivion the prejudices and the rancour of their adversaries, has done away the odium, under which they laboured, and has raised them to rank with the excellent of the earth. On every hand do we now hear our forefathers extolled. Among ourselves and abroad the strongest language of eulogy is employed. "No people on earth," say writers, by no means partial to America, or biassed in favour of the religious principles of our forefathers, "No people on earth may so justly pride themselves upon their ancestors as the New-Englanders."* *Our pious and virtuous ancestors* is language, which is here echoed from every quarter and which dwells upon almost every tongue.

We cannot but be a little surprized at this unanimity of applause, and at the singular agree-

* London Quarterly Review.

ment of the most discordant voices. We would by no means intimate, however, that we at all condemn the most high-wrought encomiums, which are bestowed upon the first emigrants to New-England. Far be it from us to detract in the least from the praises, which they receive. We most cheerfully pay them our humble tribute of high veneration and of unfeigned and warm regard. A worthier body of men the world has seldom, if ever seen. They were distinguished for their adherence to evangelical truth, for their magnanimity and disinterestedness, for their intrepidity and fortitude, for their inflexible integrity and for their sound, firm and ardent piety. They possessed the religion of martyrs and the nobleness of soul and the courage of heroes. We are not insensible that there were blemishes in their characters. They were imbrued with the faults of the age. There was a severity in their temper, a sternness in their manners and an austerity in their religion, which had a stronger tendency to impress the mind with awe, than to inspire it with love. But for sincere regard for divine truth and for lively devotion; for uniform and conscientious uprightness, which interest could not warp nor danger bow; for a noble superiority to all selfish considerations, evinced by the highest acts of self-denial; and for real goodness of heart, displaying itself in the most benevolent exertions, they have probably never been surpassed. But, deserving, as we esteem them, of the highest honour and applause, we cannot but think, that their praise ill becomes certain characters; and we cannot but feel, that their eulogy proceeds with a bad grace from their lips. For, almost all, in religion to which our fathers attached peculiar value these men rancourously hate, bitterly revile and indignantly discard. Glaring as is the inconsistency, which their conduct displays, it is not without a parallel. We remember full well, who built the tombs of the prophets and garnished their sepulchres, who pretended the highest reverence for their virtues and the warmest affection for their memories, at the same time that they were rejecting with the most criminal perverseness and persecuting with implacable malice Him in whom all the predictions of the prophets centered.

There are individuals within the sphere of our acquaintance, who attempt to run down evangelical truth, as if it were composed of the new-fangled notions of modern times and were wholly made up of the peculiar tenets of recent schemers in theology. We have known the obnoxious name of Hopkinsianism affixed to those precious truths, to which our forefathers left the plenty and security and comforts of a civilized and cultivated country, and, in a multitude of instances, relinquished the ease and abundance of opulence and the refinement and pleasures of polished society in the old world for privations and hardships and want and dangers in an inhospitable wilderness and among savage foes. We have also known this done by those, who would not have dared to lisp a syllable and much less openly to inveigh against the principles embraced by our vene-

rable and pious ancestors. We have also known the hue and cry raised against vital godliness, against the religion, which our fathers possessed, which they valued, and which they desired and labored and prayed to diffuse; raised against it, indeed, under the disgraceful appellation of enthusiasm, but by those, who would profess to revere and love and patronize the sober and substantial piety of former days. There are numbers, who thus insidiously assail doctrinal and experimental religion, and labor to subvert almost all in christianity, which our fathers loved and cherished, doing away its prominent truths and its practical influence while they avowedly approve their principles and applaud their characters.

We have been led to this course observations by the discourse before us. The text is Psalm 105. 44, 45. *And gave them the lands* of the heathen; *that they might observe his statutes and keep his laws.* The author applies this passage to the first settlement of New-England. "God, he says, gave our ancestors possession of this land, that they might observe his statutes and keep his laws; or in other words that they might promote the pure religion of the gospel." He infers, that this was, the object, which they had in view in emigrating to this country. "*In the first place*, from the circumstances, which induced their removal," and "*In the second place*, from their doctrinal belief, their piety and their subsequent measures."

Our attention is at first more particularly directed to those, who originally formed the settlement at Plymouth. These, although on other accounts holding a less conspicuous station among the early emigrants to America, resembled them in their religious opinions, and in the causes, for which they sought a refuge in the new world, and were alike distinguished by their exalted piety.

Concerning the causes, which gave rise to the first settlement of New-England, there can be no controversy. The reformation, when introduced, into England, effected, indeed, a departure from the principles, but it produced only a partial variation from the ceremonies of the Romish Church. Conformity to the prescribed forms was rigidly enforced during the reigns of Elizabeth, and of her successor, James 1st. But at no period was such intolerance experienced by those, who did not adopt all the rites of the established worship, as that to which they were subjected by the bigotted and superstitious Laud, Arch-bishop of Canterbury. He even added new ceremonies and observances to those already required, and imposed oaths upon church wardens binding them to act as informers against any one, who departed from the prescribed worship. All such were treated with the utmost rigour. For, no offence in the estimation of Laud equalled, in turpitude, dissent from the rites of the established church. They were condemned in arbitrary courts, without a jury, without being confronted with witnesses and sometimes, without knowing the crime, for which they suffered or the evidence, by which it was supported. They

were liable to be fined and imprisoned, and thus their fortunes might be ruined and their families reduced to beggary and wretchedness. With the ceremonies, which were enjoined large numbers could not conscientiously comply. Mr. Robinson and his congregation were driven by persecution to retire into Holland where religious liberty was enjoyed, as early as 1608 In a few years, such were the evils under which they labored in Holland, they were induced to remove to America. They were soon followed by numbers, whom the arbitraty and oppressive measures of Arch-bishop Laud compelled to seek a refuge in the new world. Among these were many men of wealth, of learning and of distinguished talents, as well as of uncommon piety. By them the states of Massachusetts and Connecticut were founded.

The religious principles of our fathers were those, which are usually denominated Calvinistic. This is decisively evinced by the summary of tenets of Mr. Robinson and his brethren, with which we are furnished in the sermon, we are considering, and by the platforms of church discipline and the confessions of faith which were at an early period adopted.

"That the *inspired Sriptures only* contain *the true religion*;—that every man has a right of judging for himself, of trying doctrines by them, and of worshipping according to his apprehension of the meaning of them;—that the doctrinal articles of the Church of England, as also of the reformed Churches of Scotland, Ireland, France, the Palatinate, Geneva, Switzerland, and the United Provinces, are agreeable to the holy oracles;—that every particular Church of Christ is only to consist of such as appear to believe in and obey him; that such—have a right to embody into a Church for their mutual edification; that this embodying is by some certain contract or covenant;—that being embodied, they have a right of choosing all their officers; that the officers appointed by Christ, for this embodied Church, are in some respects of three sorts, in others but two, viz. Pastors or teaching elders;—mere ruling elders, who are to help the pastor in overseeing and ruling;—and deacons;—that these officers being chosen and ordained, have no lordly, arbitrary or imposing power, but can only rule and minister with the consent of the brethren; who ought not in contempt to be called the laity but to be treated as men and brethren in Christ, not as slaves or minors;—that baptism is a seal of the covenant of grace, and should be dispensed only to visible believers, with their unadult children; and this in primitive purity, as in the times of Christ and his Apostles, without the sign of the cross or any other invented ceremony; that the Lord's Supper should be received as it was at first, even in Christ's immediate presence, in the table posture."*

"In 1648, another Synod, convened at Cambridge, adopted the platform of Church discipline, called "The Cambridge Platform;" and in their result, they say, "This Synod, having perused and considered, with much gladness of heart and thankfulness to God, the confession of faith, lately published by the Reverend Assembly of Divines in England, do judge it holy, orthodox, and judicious in all matters of faith, and do, therefore, freely and fully consent thereunto for the substance." This vote was unanimous."† This was republished as "their confession of faith, and as containing the doctrines, constantly taught and professed in the New England Churches." The same confession of faith was again adopted by the Synod of 1680; and the General

* *Prince's N. E. Chronology, page* 91—93.

† *Morse and Parish's History of New England.*

Court ordered it to be printed "for the benefit of the Churches, in the present and after times." pp. 5, 6, 7.

In 1708 the Saybrook platform and the Confession of Faith, to which the Synod at Cambridge in 1689 had lent its attestation, were recommended by a general Convention of ministers and churches to the Legislature of Connecticut for its sanction as the standard of their Ecclesiastical discipline and as a true exhibition of their belief. That our ancestors were eminent for their piety and holiness, as well as strictly correct in their religious principles is on every hand clearly attested. The Dutch magistrates declare highly to the honor of Mr. Robinsons congregation;

"These Englishmen have lived among us now these twelve years, yet we never had one suit or action come against them." p. 6.

It should be remembered that Mr. Robinsons Church consisted of 300 communicants. The following testimonies are conclusive evidence of the singular excellence, which marked the conduct of our forefathers.

"The Rev. Thomas Prince says, "There never was, perhaps, before seen such a body of pious people together on the face of the earth. For those, who came over first, came hither for the sake of religion, and for that pure religion, which was entirely hated by the loose and profane of the world. Their civil and ecclesiastical leaders were exemplary patterns of piety. They encouraged only the virtuous to come with and follow them. they were so strict on the vicious both in the Church and State, that the incorrigible could not endure to live in the country and went back again. Profane swearers and drunkards were not known in the land." Concerning that period, it was said by an eminent Minister, Rev. Mr. Firmin, in a discourse before the house of Lords and Commons, and the Assembly of divines at Westminster; "I have lived in a country seven years, and all that time, I never heard one profane oath; and all that time, I never did see a man drunk in that land." pp. 8, 9.

These facts furnish a decisive answer, they afford a complete reply to volumes of intemperate invective against the doctrines of grace and of glowing declamation upon their corrupting influence and their immoral tendency. Loud as has been the clamour against these doctrines on account of the encouragement, they are said, to give to sin, and strong as has been the persuasion that such must be the effects, to which they would give rise, not only vital religion, but sound morality have been uniformly found to prosper or languish as they are taught or neglected. On this subject the following remarks are worthy of notice.

"The faith once delivered to the saints, was exceedingly dear to our ancestors. It formed, under divine influence, their excellent characters. Through belief of the truth, they were sanctified, and prepared for the noble and hazardous enterprise of crossing the Atlantic, and establishing churches of Christ in a land of savages. Had they been Arminians, Arians, or Socinians, their religious characters would have been essentially different. Had they rejected the capital doctrines of the gospel, would it be too much to say, that their hearts would have been unhumbled, unreconciled to God, and destitute of his love? But they knew, they felt the power of divine truth. They received it in love. They were zealous advocates for the doctrines of grace. These were distinctly held forth as the faith of all the Churches. A departure from this faith was feared as a most deadly evil. It was clearly perceived that, if the doctrines of

grace should be exploded, the power of godliness could not be maintained. Hence they manifested fervent zeal against all manner of heresies; against every thing destructive of truth and holiness. Even as lately as in the days of President Edwards, the spread of Arminian sentiments excited much alarm. "The friends of vital piety trembled for fear of the issue."*—But how great is our present departure from the faith of the gospel? How many openly reject its essential doctrines? How many Churches make no explicit declaration of their belief of *the cardinal truths of revelation?* What opposition is made, even in the heart of New England, against the real and proper divinity of the Savior:—his atonement and everlasting righteousness, as the only ground of the sinner's acceptance with God; the personality and work of the Holy Ghost in the salvation of lost men: and against other connected and equally important doctrines? Instead of being valiant for the truth, how many are the zealous advocates of error? Instead of contending earnestly for the faith, they contend for sentiments, which subvert the gospel. How many boast of their liberality and catholicism, while vehemently opposed to the capital articles of the true christian faith? They can bear with almost any thing, except the truth. Hence the outcry against orthodox confessions of faith.—How different is all this from the conduct of our worthy ancestors?" pp. 10, 11.

The following passages on revivals of religion deserve the serious attention of those, who would be thought to reverence and applaud the characters of our ancestors, and who yet profess to disbelieve, and labor decry, what they viewed with approbation and delight, as signal displays of divine grace.

"Our apostasy further appears from the opposition that is made against revivals of religion, which are produced by the special operations of the Holy Ghost. It is the object of many, at this day, to discredit and reproach such revivals; and to represent the gracious exercises of real converts as the reveries of deluded fanatics or wild enthusiasts. But in the early days of New England, who ever knew such opposition to the power of godliness? Then nothing was thought more important or more joyful than for God to pour out his Spirit, and revive his work in the conversion of sinners. As an example of this, I will recite the words of Mr. Roger Clap, a worthy member of the Church in Dorchester. "Many joined unto the several Churches, where they lived; confessing their faith publicly, and shewing before all the assembly their experiences of the workings of God's Spirit in their hearts, to bring them to Christ.—O the many tears that have been shed in Dorchester meeting-house at such times, both by those that have declared God's work on their souls, and also by those that heard them! In those days, God, even our God, did bless New England."*

"In 1743, a Convention of about seventy Ministers,† in Boston, declared publicly, to the glory of sovereign grace, their full persuasion that there had been a remarkable and happy revival of religion in many parts of this land, through an uncommon divine influence; and they add, "Thus we have declared our thoughts as to the work of God, so remarkably revived in many parts of this land. And now we desire to bow the knee in thanksgiving to the God and Father of our Lord Jesus Christ, that our eyes have seen, and our ears heard such things." Such joy and gratitude were then expressed. But what opposition now appears to the same work of sovereign grace? How many treat it with open contempt? How many rejoice to hear

* *Narrative of revival of religion at Northampton.*

* *Cited in the Christian hist. p. 72.*

† Ten *of these belonged to Boston. Upwards of forty Ministers who were not present, sent forward their written testimonies to the work of God's grace. These were established in the gospel ministry.*

the doctrines of grace exploded, and revivals of religion reproached as fanaticism and delusion? They wish for teachers, who will speak smooth things, and not alarm them by faithfully declaring their total depravity of heart, and their absolute need of special grace. They wish to live as they list, and still indulge their fond, though delusive, hopes of future happiness. As a natural consequence of this opposition to the truth and to the power of godliness, there has been a great and lamentable change in the morals of New England. Some say that the doctrines of grace tend to licentiousness. But facts contradict the assertion. It is not the truth, but heresy, which tends to licentiousness. The morals of New England have been the purest, when the truth has been most faithfully taught, and most generally received. In proportion as the true doctrines of the gospel have been opposed, and their opposite errors propagated, have vice and immorality abounded." pp. 12, 13.

The author having considered the religious principles and the characters of our forefathers, proceeds to point out in a variety of instances our degeneracy, and earnestly to press upon his audience the necessity of strenuous exertions to effect a reformation. That there has been a lamentable declension from the faith and piety our ancestors and that there is a loud call for the exertions of all the friends of vital godliness, cannot be doubted. That the great truths of the gospel are extensively rejected, that the sabbath is in almost every quarter grossly profaned, that family worship and the religious instruction of Children are unhappily to a great degree neglected, and that true piety among those, where the soundest principles are taught and the best means of being made wise unto salvation are enjoyed, is confined within narrow limits, must on all hands be admitted. We cannot forbear remarking, however, that there is much to encourage the endeavors of the friends of religion. Although much remains to be done, much, it may confidently be asserted, has been already effected. The cause of Christ has gained ground to a wide extent with the last fifteen years and the aspect of New-England in a religious view, is on the whole, it is believed, more favorable, than it has been within the last half century.

Of the style of this sermon, the extracts, which we have given, will enable our readers to judge. While it cannot lay claim to elegance, it has the merit of of being in general neat, perspicuous and forcible. The discourse discovers a heart warm in the cause of evangelical truth, and anxious to promote that religion, which our fathers possessed and which displayed its excellence in their conduct. This religion we would advocate and would direct all our efforts to its diffusion. With this religion we believe that the best interests of our country are connected. With this religion we are persuaded that the suppression of vice and the advancement of sound morality are intimately united. On this religion, finally, we are firmly convinced depend in a high degree the welfare of civil society, the enjoyments of domestic life, the happiness of individuals and the salvation of souls. May we not, then, safely infer, that he, who openly or insidiously endeavours to subvert the religion of our ancestors, is at war with the welfare of the community and with the dearest interests of his fellow-men?

# RELIGIOUS INTELLIGENCE.

*Report of the Directors to the London Missionary Society, at their 16th General Meeting, May 10, 1810.*

(Continued from page 94)

## CHINA.

EVERY account from our Missionary, Mr. Morrison, renews and heightens our satisfaction. By his indefatigable attention to the language, with the aid of able teachers, the principle difficulties are surmounted; and it appears that the period of his acquiring it completely, is by no means so distant as might have been expected.

His journals, to the close of the year 1808, have been received, and letters to April 17, 1809: from the former, some extracts appear in our XXIst Number of Transactions. Further interesting matter will be given in our future numbers.

It has proved of great advantage to him, that he copied and carried out with him the Chinese translation of the gospels, &c. preserved in the British Museum; which he now finds, from his own increasing acquaintance with the language, and the opinion of his Chinese assistants, to be exceedingly valuable, and which must, from the excellency of the style, have been produced by Chinese natives.

Mr. Morrison has also obtained other unexpected helps in reference to the Scriptures; particularly an *Exposition of the Decalogue, in three volumes, in Chinese*, which a native, professing the Roman Catholic religion, furnished him with. It is but justice to notice the constant and grateful attention paid to Mr. Morrison by Yong Sam Tak, the Chinese native who assisted him when in London; and whose friendly services on many occasions, where a native only could serve him, have evinced his good disposition, and the favorable impression made upon his mind by Mr. Morrison's uprightness and benevolence.

The recent political disputes between the Chinese and our countrymen had occasionally interrupted his studies, and constrained him, with all the Europeans and Americans, repeatedly to remove from Canton to Macao, where he continued at the date of the last letters.

His talents, and assiduity in acquiring the language, have already opened to him a prospect of such support, as will, in future, lessen the great but unavoidable expenses of this important Mission, and probably secure to him a permanent residence. He had providentially met with a respectable and pious English family at Macao, (Mr. Morton's) who brought letters from Mr. Loveless; and shortly afterwards, he entered into the conjugal relation with Miss M., whose brother, an interesting youth, received

his first serious impressions from the conversation of our Missionary Read at Ceylon. He had afterwards been greatly assisted, when at Madras, by Mr. Loveless, and by reading the works of *Alleine* and *Doddridge*. He immediately attached himself to Mr. Morrison, and was very desirous to devote himself wholly to the Lord, and the study of the Chinese language, with a view to Missionary labours. We cherish a hope that this youth will prove a great help to him; and at Mr. Morrison's recommendation, we have empowered him to receive Mr. Morton into the service of the Society, if his perseverance, piety, and suitableness, should be manifested as he advances in years and experience.

The following extracts will afford an interesting view of the state and progress of the great work in which our beloved Brother is engaged; and of the unabating piety which supports and animates his mind, under a privation of the outward means and ordinances enjoyed in Christian society.

1808.—"At the close of this year, I bless the Lord for his great goodness manifested towards me in ten thousand instances. I bless him for a large portion of health, for the light of his countenance, and for success in my studies. I have not to rejoice over any brought from the error of their ways, and from their dumb idols, to serve the living and the true God: yet I have to bless the Lord that he has granted me considerable success in the attainment of the languge. I trust that the period of acquiring it thoroughly is by no means so distant as I once supposed it would be. In the grammar, dictionary, and scriptures and essays on the Christian religion, which are proposed, I see an extensive field of labour that may be cultivated with advantage on the confines of this empire; and whilst that is effecting, the Lord may prepare the hearts of civil governors to open to us a great and effectual door.

"Should you not have written to me as to what extent you will accredit me in publishing the grammar and dictionary, or any part of the Scriptures, I hope you will be very particular in your next communications on that head; and in contemplating the extent of their circulation, include the nations of Japan and Cochinchina. I hope considerable benefit will accrue to your future Missionaries from the grammar and dictionary, and from the collection of Chinese books which I have made at your expense.

"The grammar is prepared for the press, and the dictionary is daily filling up. The MS. of the New Testamens is in part fit to be printed. All these, however, are deferred till I shall be more deeply versed in the language, that what shall be done may not be hasty and imperfect.

"The whole expense for the first year, including food, house-rent, books, tuition, domestics, and the expenses of removing to and from Canton, was upwards of 500l. The danger of incurring still greater expense, prevents any steps being taken at present towards printing. Indeed nothing can be done till I be instructed to what expense I may go.

"I have said above, that at present I have no prospect of entering the empire; and indeed, unless it were with great freedom, it is not desirable. The works I propose, and my personal assistance to your future Missionaries in the acquisition of the language, will be much better accomplished where I now am, or at Penang, than *in* China; and are, moreover, likely to be, by the blessing of God, productive of much greater good than even a residence at Pekin. An aversion to all foreigners is a leading feature in the disposition of this people.

"But we raise our eyes to Jehovah our Saviour; we shall not be discouraged, but go forward. Nothing is too hard for God. Hath he spoken, and will he not do it? O no; all the ends of the earth shall remember, and turn to the Lord, and the kindreds of the nations bow before him! Farewell!

Yours in the hope of eternal life through Jesus Christ our Lord,

ROBERT MORRISON."

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## REVIVAL OF RELIGION IN CHAZY.*

Messrs. Editors,

In compliance with the earnest desires and the repeated solicitations of some of the friends of truth, the following account is sent you to be inserted in the Adviser.

That those, who are disposed to promote good order and true religion in towns and societies, and that the people of God may be animated, strengthened, and encouraged, a short narrative of the dealings of Divine Providence with this people from their first settlement, will be attempted.

Although two or three families made a stand on the Lake shore in 1793, yet it may with propriety be said, that this town did not begin to be settled until 1799, at which time four or five families made a permanent establishment. In 1800 the number of families increased to eight or nine. The most of these having been religiously educated and accustomed to attend religious worship on the Lord's day, when the sabbath came, felt, in some measure, the necessity of meeting for the worship of God. But when met, not a man among them was found, who was professedly a religious character, or who dared to pray in public. Their religious exercises were therefore confined to reading and singing. They continued in this course for about a year. During this period they never heard a prayer in public. We have reason to believe, that at length God heard the prayers of a few hopefully pious females, and sent them a man, who could pray in public and who was qualified to take the lead in their meetings. They now considered themselves highly favoured of the Lord. Soon after, their hearts were gladened and their souls were refreshed by a discourse from a Missionary. In Oct. 1802, they were again visited by Mr. Miller a

* Chazy lies on the borders of Vermont, in the northeasterly part of New York.

Missionary from Connecticut, who, at this time organized a Church, which consisted of seven members, three of whom were males, and four were females. Many doubted the propriety of organizing this small number as a church. The members realizing how feeble a band they were, stood trembling, earnestly wishing and fervently praying for a more favourable season and a more prosperous condition.

During some part of the time in the years 1804—5—6 a candidate preached with them. His labours, in some instances, were attended with hopeful success. A few were added to the church, which strengthened their hands and encouraged their hearts. They now, confiding in the promises of God, hoping in his mercy and believing his faithfulness, trusted that Zion which is graven upon his heart, should be built up, and not pulled down. Yet the ways of Zion mourned, that so many despised religion, and that so few came to her solemn feasts. But the church and religious society, although exceedingly small, were anxious to establish the gospel ministry among them. Notwithstanding they failed in some of their attempts for this purpose, yet they never were discouraged. In consequence of receiving a letter from them, I came to visit them in the autumn of 1807. I found union subsisting among them; and the church, for the most part, as far as I am able to judge, sound in the fundamental doctrines of the gospel. Soon we were elated with the prospect of a revival of religion. Our weekly conferences, which had been maintained ever since the organization of the church, became more full, and numbers were evidently more serious than usual with regard to their immortal interests.

But shortly the prospect was overcast, the serious men proved like the morning cloud and the early dew; and those, who were alarmed, settled back into a state of unconcern.

In February, 1808, I received ordination. Directly upon that event eight persons were added to the church. After this, nothing special occure to give an attentive observer the least ground to expect a revival of religion, except that God "sits a sovereign on his throne with pity in his eye," until toward the close of last May, or the beginning of June; when there evidently appeared a shaking in the valley among the dry bones. From my ordination to this time, religion among us, obviously appeared on the decline.

But few attended the weekly religious conferences—often not more than ten or twelve persons; and indeed the whole church appeared to be in a luke warm state. The state of religion wore a gloomy aspect. The professors of christianity were the subjects of the daily ridicule of the wicked. Almost every species of dissipation was commonly prevalent. Never had this evil risen to such a height, as in the spring and winter past. The inn, the grogshop, and the ball-room were visited so frequently, that they had almost become the daily habitations of many. What still added to the gloomy and threatening aspect, the youth, of which there was a large number, were

never before so given up to heedlessness and folly and sin. Almost every night they assembled for vain amusements. And while these things were spoken against in public and private, they seemed to pride themselves in going counter to religious instructions and warnings. Indeed an almost total disregard of every thing of a religious nature prevailed. Though our assemblies were as full as usual on the sabbath, yet, notwithstanding the most solemn, alarming, and pathetic discourses, those who attended seemed to be armed against conviction. They were neither moved by terrors nor allured by persuasion; but they would retire from the sanctuary in a light, trifling, and irreverential manner. These things at times would affect the mind of the real christian, and force tears from his eyes, while sorrow filled the heart.

In the fore part of May last, a difficulty arose, which threatened an immediate separation between myself and this people. It now evidently appeared that we were doomed to ruin. But still this was not the extremity of our trials. Directly upon all these gloomy and distressing prospects, it pleased a wise and holy God, in a sudden and awful and unexpected manner, to call one of the Deacons of the church from us by death. He was mortally wounded by an ox, and within fifty-two hours after that event he expired. Before his death he expressed great anxiety for the union and prosperity of the church, and the salvation of sinners. Through those painful hours, which he experienced from the time he received his wound to the moment of his departure, that calmness and submission, to the providence of God, and readiness to be gone, which he manifested, and the peaceful death he died, were calculated to impress the mind of the beholder with a sense of the importance of being prepared to meet God in death and at his tribunal. It had this effect. The church viewed the rod and him that appointed it. The next sabbath the whole assembly appeared in mourning. For a number of subsequent sabbaths the crouded assembly—the solemn, wishful countenances and eager attention indicated a revival of religion at hand. Christians were desirous of the salvation of souls. Soon it was whispered that a young man was under serious impressions, who desired the prayers of christians. The church trembled, fearing what the issue might be. The next sabbath the heart of another very thoughtless, and dissolute young man was touched, and his mind was deeply impressed by the words of the text, "But a companion of fools shall be destroyed." He was unexpectedly arraigned at the tribunal of a condemning conscience, was led to contemplate his wretched condition as an enemy to an holy God, and to say, a wounded spirit, who can bear? At our next conference, a number of young people attended for the first time, and their countenances indicated that their hearts were wounded and that they wished to be taught what they must do to be saved. Conviction seemed to go from one to the other with surprising rapidity. Our assemblies became more crouded, seriousness of

mind more general and more fixed, and the number of those who were convinced of their lost condition while without an interest in the merits of Christ, increased. The number of meetings amounted to eight, or nine in a week, and more than one hundred persons generally attended a religious conference. It now appeared that God addressed his church, arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. Sometime about the middle of June, a number of young people, who were the subjects of deep and solemn anxiety, proposed among themselves a private meeting for religious enquiry. They however, invited myself and a member of the church to attend with them. We complied, and found about twenty youth assembled, who were bathed in tears, and who, from the strength of their emotions, were unable, for some time, to express their feelings. After my making some observations suitable to the scene —pointing them to the blood of a Savior for cleansing, praying, and singing with them; they began as follows. 'O my distress! O my misery! How can I live! How can I endure my distress! Yet it is nothing to what it will be in eternity. Twenty years have I lived, and I have been sinning against God all my days. It is perfectly just that I should be made miserable. Can there be any mercy for so great a sinner? Will God be favourable after so long a time of impenitence?' 'Eighteen years have I lived and never done any thing but sin, and now must sink down, to the blackness of darkness forever! O the prayers of my pious mother and the religious instructions I have received! How they pierce my guilty soul! Never, no never can I expect to find mercy of God, I have been so great a sinner.' Such was the language of these youth, coming from a heart deeply impressed, with a view of the character of God and of the alarming contrast which their own characters afforded. Indeed they all appeared, in some measure, as if they were arraigned at the tribunal of heaven, before an angry God, under the condemnation of an injured law. This exceeded any scene which I ever saw. The work still prevailed; but not without violent opposition. Many strenuously contended against it, calling it delusion and the work of Satan. But a number of these, after saying many hard things and resisting the cause of God with all their strength, were brought through sovereign mercy and grace to confess their guilt, to renounce their opposition with shame, and to submit to the humilitating terms of the gospel. Such was the display of the power and glory of the Almighty, that it shone with lustre.

On the 4th of July, the young people instead of meeting for idle diversions, as they had formerly done on that day, requested a sermon. Their request was granted. A thronged assembly met, and we have reason to believe the exercises of the day were attended with good effect. From this period the progress of the work exceeded any thing of the kind we ever experienced in this part of the country.

The Holy spirit, like a rushing

mighty wind, which lays towering cedars and sturdy oaks level with the ground, brought proud stubborn sinners to kneel at the feet of Jesus.

In the space of one and twenty days, twenty-one persons were hopefully brought out of a state of enmity to God into a state of love, and savingly united to the Savior. Their feet were taken from slippery places, and as they hope, established upon the sure foundation. Great was the work all agreed, and the power of God was acknowledged. Almost evry day, new instances of conviction and also of conversion occured, and sometimes several in the course of a day.

In the month of August a general conference was holden in this place, at which time the Lords supper was administered, which evidently proved the occasion of causing alarm to some stupid sinners, and of bringing others to submit to the terms of mercy. Such was the manner of Gods gracious operation upon the hearts of men and its effects were so visible, that the careless sinner and the open infidel could not but acknowledge that the work was of God. They were forced to admit, it must be ascribed to some superior power, and not to human agency. Although it was now the height of our annual harvest, and notwithstanding the multiplicity of cares and business which ensued, yet our meetings were never so thronged as at this period, and domestic concerns were never dispatched with half so much facility. Hence it may properly be said, that our annual and spiritual harvest came together, which made the season peculiarly interesting and calculated to guard the mind from the indulgence of the least degree of sloth and inattention. Those scenes of folly and haunts of dissipation, which were once eagerly sought as has been mentioned, were now loathed and deserted.

The liveliest emotions of gratitude, thanksgiving and praise, are called from the hearts of the friends of the blessed Redeemer, for the wonderful dealings of God with us, for months past. Lord's day the 2d of September, will long be remembered by this church and people, and particularly by some individuals it will never be forgotten. The number met for worship, was far greater, than was ever known to assemble on the sabbath, since the first settlement of the town. No place was found able to contain the whole number of people collected. At the close of the afternoon sermon, twenty nine persons, of whom twenty were in the bloom of youth, presented themselves for reception into the church. Immediately after being received into solemn covenant with God and his people, eight received the holy ordinance of baptism; and directly after, the sacrament of the Lord's supper was administered. Such a scene never before was witnessed in this part of the country. It was a solemn and refreshing season to the people of God. When the young people arose, and left their seats for admission into the church, a number remaining in their places and beholding their brothers and sisters and associates renouncing the world and acknowledging Jesus before men,

were so impressed in view of their own wretched state, that they could not conceal their feelings. They afterwards declared, had they been alone, they should have lifted up their voices and wept. The issue of those serious impressions which they received at this time, we hope, was a saving change of heart.

Christians were again led to agonize in prayer to God, and backsliders returned confessing their sins.

The merciful Lord was still pleased to cause our hearts to rejoice, and also cause us to see the prosperity of his church.

On the 11th of November we again had the most delightful prospect presented to view, ever witnessed in these parts. At the close of the afternoon sermon, thirty two persons, twenty one of whom were young people, presented themselves and were received into the church. Fourteen received the ordinance of baptism; and then the whole church celebrated the death of Jesus by coming to the sacramental supper. That day for solemnity, sensible comfort, and communion with God by his professing children, will never, no never be forgotten. The church felt as though she saw the promise of God, in regard to the joyful flourishing of Christ's kingdom fulfilling, "the wilderness and the solitary place shall be glad; and the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing."

For this town, which but eleven years since was a solitary wilderness, where human voice was not heard, and in which but eight years since a church was planted consisting of seven members only, and now amounting to one hundred and ten, seemed to experience in some measure the accomplishment of the above prophecy. God's thoughts are very deep—his ways unsearchable. During the revival, an uncommon attention has been paid to propriety of conduct, and seasonable hours of worship. Order and regularity have been observed through all the meetings, and persons have appeared to be awed with a view of the presence of an omniscient God. The opposers of religion have never in one instance, been able to charge the subjects of the work with conducting improperly, though they have frequently sought an opportunity.

The persons who became hopefully followers of Christ during the revival, were chiefly young—upwards of 40 between the ages of 15 and 28. Very few had advanced beyond the age of 38. More than 70 have been made the hopeful trophies of divine grace; but whether they all will prove to be wheat in the great and decisive day, is left to the searcher of all hearts. Among this number we find a person between 60 and 70 years of age, who had lived a kind of a Pharisaical life, whose conversion was almost as sudden as a persecuting Saul's, and who, to the astonishment of many, appears to live the religion of Jesus.

They all have, uniformly, been ready and full in acknowledging, that their hopeful conversion has been effected by the Almighty, and him alone. Not the least thing have they done, either in

reading the bible, or praying, or in weeping, or in attending meetings, which operated as a motive, in the divine mind, to pardon their sins. It will be, they freely admit, sovereign goodness that will ever save them, and it is through infinite and unmerited mercy that they have any reason to hope. God has not been confined to any particular means, in this work, to convince sinners of their characters. He has chosen the means and the subjects. Some have been awakened by hearing of the awakenings of others. Some have been awakened by reflecting that they were sinners, and unprepared to meet a holy and omniscient God. Some others could give no account of what first alarmed them, only they began to feel more deeply impressed with divine truth, and more sensibly with regard to what concerned their future state. When they were first awakened, in most instances, their distress arose, for a number of days, from the fear of future misery. They then appeared not so much alarmed with the apprehension of eternal misery, as they did with the persuasion that they had been the greatest of sinners, all their days, walking in rebellion against an holy God, and breaking his laws in thought, word, and deed. Often would they say, 'had it been against man that I had sinned, I could have borne it; but it is against a just and holy God.'

In the first stage of their convictions, they would shed tears very freely; but soon their distress rose so high, that it appeared impossible for them to weep. There appeared to be different degrees of conviction, and a variety in regard to the length of time.

Some were ready to conclude they had no conviction, because they were not as greatly distressed as some others appeared to be. Others, at times, were ready to conclude their conviction was worn off; and they were greatly distressed on that account. Some others were often on the point of giving up their concern for their souls on account of the doctrine of divine sovereignty; but could not banish conviction from their minds, and afterwards acknowledged that the same doctrine was the only ground of their hope.

When they obtained relief, as they hoped, by regenerating grace, there appeared, also, to be degrees in their views and feelings. Some, who had been remarkably opposed to the idea of special grace, divine sovereignty, and election, were clear in their views on these subjects, and greatly delighted with the character of God, with the bible, with prayer, with christians, and religious duties. The views and feelings of some others were more obscure. But they all declared, they took more satisfaction in one half hour, in the service of God, than in all the vain amusements, to which they attended in their life before.

There have been no instances discovered of delusion, wildness, or of enthusiastic ardour. Great care has been taken to guard against all these evils as much as possible; knowing that the honor of God was concerned, and that unless the heart was affected with the pure and simple truths of the gospel, the change which might be experienced would not be lasting. No instance of an

apostasy has yet occurred. The doctrines of total moral depravity, human liberty, accountability, divine sovereignty, and the certain salvation of some of the human family through a crucified Savior, and others, connected with them, were, generally, the truths attempted to be holden up to view.

The revival has been confined, within the limits of the religious society, a few instances excepted. Indeed, it has mostly, been confined to religious families, where there are in some four, others five, and others six professors of religion. For the greater part of the subjects of the work, were persons who had been dedicated to God in baptism, in their infancy. There has been no instance of any person, who has been a subject of the work, scarcely the least degree inclining to any other denomination of religion; but they have, generally, been clear in the fundamental principles of religion. There are some, who appear to be gleanings of the harvest. A number stand propounded for admission into the church, and others are expected soon to come forward. The Lord reigneth, let the earth rejoice; let the multitude of the isles be glad thereof.

JOEL BYINGTON.

Chazy, N. Y. Dec. 27, 1810.

## INSTALLATION.

Installed on Wednesday the 27th of Feb. last, over the Congregational church and Society in Piermont, N. H. Rev. JONATHAN HOVEY. Rev. Sylvester Dana of Orford made the introductory prayer; Rev. Asa Burton, D. D. of Thetford, Vt. preached the Sermon; Rev. Curtis Coe, of Newmarket, N. H. made the consecrating prayer; Rev. Stephen Fuller of Vershire, Vt. gave the charge; Rev. James Hobart of Berlin, Vt. gave the right hand of Fellowship; Rev. Mr. Southerland of Bath, N. H. made the concluding prayer.

## TO CORRESPONDENTS.

"SERVUS" on the duty enjoined 1 Cor. v. 11. will receive early attention.

"LUTHER," "on Partiality and Respect of Persons," in our next.

TERTIUS, on the evils of neglecting to profess religion, is just received.

We should be gratified in receiving, more frequently, concise expositions of difficult passages of Scripture.

## DONATIONS TO THE MISSIONARY SOCIETY.

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|---|---|
| From Rev. Tilton Eastman, Randolph - - - | $ 3,00 |
| Female Society, Westford - - - - - | 2,00 |
| Females in Fairfield - - - - - - | 4,07 |